

A condemned Sermon

Repentance and conversion, Infor-  
-ted.

Preached

K. 1/5

1 3d Eph. Acts. 19 verse  
Repent ye, and be converted,  
that your sins may be  
blotted out.

My poor afflicted fellow-creatures  
It is with the most serious  
and sollicitous hope of being  
instrumental to your welfare  
that I now address you, on  
those awful subjects,  
wherein, as dying men,  
you are

You are very nearly inter-  
ested: and I entertain  
not the least doubt of your  
~~at~~ being all disposed  
to attend to what I shall  
say, with the most heart-felt  
desire of being edified  
by it. —————

Your situation is such as  
cannot but work upon the  
tender feelings of human  
nature: and I am

as you individually are  
by the wise Laws of our  
Country, to suffer a shame-  
ful and ignominious  
Death, for the commission  
of those Crimes, that render  
such exemplary punish-  
ment necessary. Sentiments  
of Pity and Compassion are  
still your due: and therein  
to see your never-dying Souls  
can be benefited, there it is  
our endeavour to help you. —

Most of you appear to be  
young men, and but few,  
seemingly, have advanced  
even to what is called  
the vigorous and prime  
of life: That period, therefore,  
which in the ordinary  
course of nature might  
have been lengthened  
out in each of you, to many  
years is suddenly & is  
cut short: and before the

2  
light of one more day  
be extinguished, you will  
all be removed from the  
land of the living; your  
bodies will return to that  
earth, from which they  
originally sprang; and your  
disencumbered souls will  
wing their way, to appear  
before the great and glorious  
God, to whom the secrets of  
all hearts ~~shall~~ are  
open,

open, and from whom  
none of your transgressions  
can be concealed. Then  
they - I mean your conscious  
souls, will enter upon an  
unknown inconceivable scene,  
and will there be doomed  
either to happiness, or else  
to misery, that will know  
no end.

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cut short: and ver.

Awful, tremendous thought.  
To be told, and to know, with  
certainty, that your disembod-  
ied souls, within less  
thirteen hours from this  
moment, are either to be  
conveyed, by angels to  
seats of bliss, or else har-  
ted by Devils to mansions  
of woe, are very affecting  
circumstances. Does not  
the consideration chill  
you

you, this instant, with horror?

And, are you not solicitous  
to know, whether of the pain  
shall be your lot? God  
indeed might reveal even  
this unto you. Man cannot  
do, that we can do, is to  
point out the terms and  
conditions, where on we  
know, on the infallible  
testimony of the divine  
word, Salvation to be  
attainable. —

cut thro. m. 101

These are matters, which it  
concerns all persons I be  
well acquainted with:  
and even you, I think,  
cannot have been altogether  
unacquainted with them.  
They have not, it is probable,  
engrossed much of your  
attention, but, the business,  
or the follies or the sins of  
a wicked world, were I  
suffered to engage your  
affections.

affections, whilst God and  
Eternity were not in your  
Thoughts.

My Brethren,  
yours, thus far, is a com-  
-mon case? The multitude,  
in all places, are extremely  
regardless of their everlast-  
-ing welfare; for "the  
world lyeth in wickedness."  
The Peculiarity of your case  
is, that your sins against  
cut throats, murder,

Men, and the Peace of  
Society have been such,  
as to render earthly puni-  
-shment highly expe-  
-dient.

Happy, however, is it for you,  
that a door of hope, with  
regard to futurity, still  
remains open. Salvation  
is attainable even for  
malefactors: and attainable  
too, in the same way, as for  
other Men.

Since you came within the  
walls of this doleful Prison,  
the opportunities of Christian  
instruction, far from being  
withheld, have been renewed,  
and increased to you. You  
have had peculiar motives  
to consideration, and the constant alarm,  
announcing the tenor of the  
Gospel covenant, and admon-  
ishing each one with  
"prepare to meet thy God;

add to which, you have been  
furnished with Books to give  
all needful instruction, and  
to assist you in the actual  
exercise of devotion to  
Almighty God. —

I am willing to hope, that these  
repeated opportunities have not  
been lost upon you, but that  
whilst your bodies have been  
imprisoned, your souls have  
been set at liberty, in some  
degree



degree at least from the  
Slavery of Sin. Should this  
not have been the case,  
the calls, and happy oppor-  
tunities of religious improve-  
ment, you have had, will  
only contribute to increase  
your condemnation. But,  
I hope better things of you  
though I thus speak.

Can I add, then, to what has  
already been done in your  
behalf? Have I any new  
matter to propose? No, surely:  
the same only, which you have  
heard from the beginning,  
that declare I unto you. As  
a servant, of our Lord Jesus Christ,  
I am now indeed uttering  
the last solemn discourse,  
to which your ears will ever  
be open. "Oh, then, for your  
lives

lives, even the lives of your  
souls, attend to my words:  
since, to-morrow, you will  
find them most marvellous-  
ly verified: "Repent ye,  
and be converted, that  
your sins may be blotted  
out."

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Hence, it shall be my  
business first to show, how  
it happens, that if ye  
repent and be converted,

your sins shall be blotted  
out, or forgiven.

And secondly, I will point  
out what it is to repent,  
and be converted. —

Here then you are to be  
reminded, that Almighty  
God, pitying the unhappy  
situation unto which man-  
kind were fallen, by reason  
of sin vouchsafed, at an  
early period of the world,  
and many

and many times after, to  
promise to them a Saviour.  
This Saviour, in due time,  
appeared, in the Person of  
our Lord Jesus Christ. He united  
himself to our nature, and  
appeared to the world as a  
man: in which ~~the~~ nature  
he became our sacrifice,  
propitiation and atonement.  
He, who knew no sin, was  
made a sin offering for us;

the path for the ungodly, that he  
might bring us to God. The  
prophet therefore said; Surely  
he hath borne our griefs and  
carried our sorrows. He was  
wounded for our transgress-  
ions, he was bruised for  
our iniquities: he, his own  
self, bore our sins in his  
own body, on the tree, that  
we being dead to sin, might  
live unto righteousness, by  
whose stripes we were  
healed.

This my brethren, is the Saviour.  
If you are saved; nay,  
whoever of your race shall  
be saved, it must be through  
him, for his sake, in virtue  
of his merits. All, if not  
rescued for the sake of  
Jesus ~~He~~ have sin enough  
about them to involve them  
in eternal perdition: you  
have given, even to the  
world, peculiar evidences  
of your sinfulness. e

But, then, is salvation to be  
had, through ~~He~~ Unconditionally?  
it is to be had on  
any terms? or on no terms?  
Far very far otherwise.  
Salvation, without ~~He~~, were  
impossible. Salvation,  
through ~~He~~ is conditional.  
In some degree, it depends  
upon ourselves. Repentance,  
without the mediation and  
sacrifice of ~~He~~ would have  
been altogether unavailing  
to

to salvation. But, now, happily  
for sinful Men, if ye, "repent  
and are converted, your sins  
will be blotted out;" they will  
not be brought forward to  
your everlasting condem-  
nation, It having made  
for them an atonement,  
The best of us must be made  
to him for every hope  
we entertain of heaven;  
and the worst, if they repent  
and are converted, will find

mercy, through his redempt-  
ing goodness. The Blood of  
It propitiates for the sins  
of the whole world. Offers of  
pardon, and acceptance are  
made to all; and therefore  
salvation, though partial in  
one sense, is, nevertheless,  
universal in another. It is  
universal in possibility:  
it is partial in fact. In  
short, it depends upon your  
repentance and conversion.

Oh, then, value, and love, bless,  
and adore this gracious, compass-  
ionate, almighty Saviour of  
your souls; evidence thankful-  
ness for the offer of so great  
salvation: and fervently  
pray for divine grace,  
that you may experience  
(however late) such repen-  
tance and conversion,  
as you will not have cause  
to repent of, in the ages of  
eternity.

To assist you herein, I will  
now proceed Secondly to point  
out what it is to repent, and  
be converted.

The first step, towards an effectual  
availing repentance, is a thorough  
conviction of the odious nature of  
sin; that it is highly displeas-  
ing to Almighty God: that  
you yourselves are sinners,  
grievous sinners, not only in the  
instances, for which you are  
now condemned, by the laws  
of your country

your Country, to suffer death,  
but also in various other  
particulars; and that in  
consequence of your sins,  
you merit nothing but  
eternal condemnation, at  
the judgment seat of God.

That you are sensible of, and  
sorry for, the sins, on account  
of which you are to suffer,  
there cannot a doubt be  
entertained; but this may

arise merely by reason of the  
sentence pronounced against  
you, at an human Tribunal.  
In order to be true penitents,  
you must look back, with  
horror and detestation, upon  
all those other sins of your  
lives, for which the condem-  
ning sentence of God is due;  
such as forgetfulness of God,  
inattention to the great duties  
of religion, the lusts of the  
Flesh

Swearing - Sabbath-breaking  
-ing, drunkenness and theft,  
in small matters, or in  
great and various other  
sins, too numerous to  
mention. —————

You are not, it may be  
presumed, all guilty  
alike: but all of you have  
guilt enough to overwhelm  
you with sorrow, even

without bringing into the  
account those particular  
sins for which you suffer.  
They, indeed, were offences  
against the Honour of God,  
as well as against your  
fellow-creatures: and on  
both accounts, you are to  
be truly sorry for them;  
but not for them only.  
Think what, as I think,  
you ought



might have been, and  
then look back upon what  
you have been; and you  
will find occasion for  
sorrow, deep sorrow and  
humiliation, on number-  
less accounts: hell, with  
all its terrors, will present  
itself in your view. —

To avoid it however, let  
earnest confession accompany  
your sorrow. Confess your faults  
to Almighty God, acknowledge  
your extreme unworthiness.  
Nothing is hid from his  
all-seeing eye; every thing  
is noted in his book of  
accounts: and every thing  
will be brought to open  
view, when you appear  
at the awful tribunal above.  
Therefore,

Therefore humble yourselves  
low at the foot stool of  
divine mercy; and, as sorrow-  
ful confessing criminals,  
intercede with your Saviour  
for Pardon. May our  
Gracious God grant  
acceptance of your  
Sorrow and confessions.  
This we are assured, he  
will do, if they verily  
produce conversion.

Conversion, in the sense I am  
now using it, means that  
change, which is brought  
about in a Mans heart  
and life; when from a  
Thoughtless sinner, he becom-  
es a good Christian - when he  
not only leaves off all those  
practices, which he knows  
to be contrary to the will  
and word of God, but also  
most cordially hates them,  
and in the theory, practices

The duties, proper to his station,  
and creditable to his Christian  
name?— becoming sober,  
honest, kind, and devout.

You, my poor brethren,  
who are to be removed hence  
so soon, cannot be supposed  
to have the opportunity of  
thus evidencing your conver-  
sion. It may nevertheless,  
I hope, be equally real and

sincere? If you so verily  
hate sin, and are in love  
with holiness, as that, were life  
to be prolonged, you would cease  
from your evil ways, and  
persevere in practice of righte-  
ousness, then certainly is your  
conversion real, and such as  
will be accepted, through the  
mediation of Jesus Christ.  
But though you are cut off from  
the exercise of many duties, some  
are still in your power, and  
them

them you are now exhorted  
to, as the only tokens, you can  
give, of a penitent and  
converted heart.

You are, then, heartily to  
acknowledge the justice  
with which sentence hath  
been pronounced against  
you, and patiently to  
acquiesce in the punishment.  
Submissively acknowledge  
that all is right: and

take comfort in reflecting  
that the sentence of man  
reacheth only to the body.

The jury were equitable in their  
verdicts: The judge did no  
more than his duty, and his  
His Excellency the Governor  
hath not thought fit to <sup>re-</sup>vers<sup>e</sup>  
the sentence neither  
against any of these, nor against  
the witnesses, who came forth to  
accuse you, suffer yourselves  
to entertain any grudges, or to  
harbour any ill-will.

Should even wrong have been  
done you, by any one, you  
must forgive it. "Forgive,  
as you hope to be forgiven,"  
and if you have reason to  
believe that there are any  
Persons who can properly be  
called your Enemies, Pray for  
them. If any of you can  
restore that, or part of that,  
which you have stolen, it must  
be restored, if you have not  
done it already. If any

If you, by confession, or  
impeachment, can prevent  
the perpetration of more evil,  
you are bound to do it: it  
will be one good mark  
of conversion. —

This is the Evening, the last  
Evening of your lives; the  
day, even the day of your  
deaths is at hand: watch,  
therefore, watch and pray.  
Husband well the little rem?  
-nant

of your time. Exercise  
yourselves much in prayer.  
God for His sake, will lend  
a willing ear to your requests.

Pray, that your repentance  
and conversion may be  
perfected, so perfected as  
to secure the blotting  
out of your sins. Pray for  
divine grace, to support  
you, to chase away fear,  
and to enable you daunt-  
less to

meet the King of terrors. It  
is in the Power of God to support  
you effectually, under all  
you have to pass through;  
and if you are penitent,  
and pray to him for support,  
you will experience it.

Many doubtless have been  
removed from Prison to  
Paradise. God Almighty  
grant that you may be  
added to them. —

The assistances put into your hands for meditation and prayer. Hope have been and will still be, useful to you. Words are a proper vehicle of prayer. But prayer may be poured forth, without words. The mere lifting up of the heart to God, is, in many cases equally acceptable.

Only be sure that whatever you ask for, you ask it for the sake, and through the merits of Jesus Christ. —————

He is the grand foundation of every hope we can entertain. For this reason, you are invited to commemorate him at his holy table, in obedience to his divine command. To some of you, it may be the first time of your so doing. If however, you are penitent, and converted, you will be acceptable guests, and his blessing attending the ordinance, will give you new strength for the

for the War, are you have  
to accomplish. —

What more, my Brethren,  
can I say unto you? With  
what additional words of  
mine, can you be led  
forward, in the way you  
are to go? I can only, with  
earnestness, entreat you to  
meditate upon what  
has been said: and  
fervently implore our  
gracious God to make it

Effectual to your Edification.

Once more, let us together  
bend our knees, and offer  
up the sacrifice of united  
prayer. —

O Almighty and Everlasting God,  
thou glorious and most right-  
eous Judge. We again  
become humble supplicants,  
in behalf of these thy sinful  
creatures; and fervently pray,  
that thy grace may enable  
them



them meekly to receive their  
sentence, as the due reward  
of their sins. As their iniqui-  
ties have brought upon  
them an untimely and shame-  
ful death. O. Let their repen-  
-tance and conversion, through  
the merits of our dear Lord  
and Saviour, secure the  
blotting out the forgiveness  
of their sins, and bring them  
to everlasting life. O. Help  
Jesus, who didst not disdain

to cast an eye on the penite-  
-nt thief on the cross, despise  
not these thy servants, who  
are now shortly to suffer a like  
ignominious death, and  
who, we hope, repent them of  
their sins, and fix all their  
hopes on thee, in their dis-  
-tress, as he did in his. Thou,  
who for the sins of others, didst  
thyself hang on the cursed  
tree, by the blood of thy cross  
save them,

who are justly condemned  
for their own sins. In thy merits  
cause them to trust: into thy  
merciful hands, we commend  
their spirits. Rescue their  
departing souls, from eter-  
nal misery. Forgive them,  
in the abundant riches of  
thy mercy, and save  
them in the hour of judg-  
ment. Let the example  
of their fall be a warning  
to others, that they come

not into the same condem-  
nation:— and though they  
taste thy justice in their  
ignominious death, let  
them find the sweetness of  
thy mercy after it.

Amen — Amen —  
to God the Father Son and  
Holy Ghost be ascribed all  
Honor and Glory both now  
and ever more —

Preached before Wm Storer 32 <sup>years</sup>  
Wm Hunted aged 25 years  
Joseph Polaskie 20 years and  
Wm Hill 19 years.

The following persons were  
executed at the same time  
on the following morning  
Saturday 28 April 1821

John Higgins — 31 years

John Maginnis — 21 years

James Flynn — 21 do

Michael Kiteu 20 do

Edward Brady 20 do

At Kennedy's

Preached in the Jail on Thursday the  
15 August before the two first with —

Richard Aldrey —

James Parkes —

Wm Taylor —

Joseph Cox —

Michael York

Edward Griffiths

were executed

by the Court

at commutation

Reached on Friday Eve 27 April 1872  
Before John Oliver